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Would you understand the emotional aspects of religious experiences? Do not ascribe them to the inscrutable ways of God, but to ascertainable differences in men's mental constitutions; do not theorize about divine grace, but study the hidden workings of the human mind. (P. 140.)

These conclusions and others are made to ramify into the most practical aspects of the religious life. They include a study of divine healing, the employment of suggestion in revival meetings, a comparison of the religious traits of men and women, a psychological analysis of sainthood, a study of some adolescent difficulties, and a study of the psychological aspects of hymnology and prayer-meeting songs. The book should be welcomed, not only by psychologists, but also by religious workers. It will be edifying to both. Its effect must be to increase the insight, skill, and efficiency of those in active service.

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ARISTEÆ AD PHILOCRATEM EPISTULA cum ceteris de origine versionis LXX interpretum testimoniis. Ludovici Mendelssohn schedis usus edidit PAULUS WENDLAND. Leipzig: Teubner, 1900. Pp. xxviii + 229. M. 4.

PROFESSOR WENDLAND has supplied a long-felt want in the present work. He has succeeded to the labors of Professor Mendelssohn, of Dorpat, who had made preparations for an exhaustive edition of the letter of Aristeas, which his untimely death prevented him from completing. With the assistance of the collations made by Mendelssohn and Lumbruso, and with help from other scholars, Wendland has produced a thoroughly satisfactory and readable text. Some obscurities in the language may yet be removed by emendation, but little improvement is likely to accrue from collation of fresh manuscripts. The present text is based upon the readings of seven manuscripts, and full use is for the first time made of the important extracts of Eusebius and the paraphrase of Josephus. But perhaps the most useful part of the work consists in the happy emendations by which several errors which have affected all the known manuscripts and the Eusebian text have been removed. We may specially mention 18:12, *ἐτι γὰρ ἐπιταγῆς οὐσῆς οὐθὲν ἀν ἐσπάνιζε* ("had there been any injunction;" MSS., *ἐπὶ τῆς οὐσῆς*); 28:19, *ῶστε ὑπολαμβάνειν* (MSS., *ὡς τύπον λαμβάνειν*); 50:15, *ὅσαι γὰρ πόλεις ἔθεσιν ιδίους συγχρῶνται* (MSS., *εἰσὶν οἵς*); 78:22, *ἔγὼ δ' εὶς πεπλεόνακα* (MSS., *ἔγὼ δὲ εἴπα πλείστη καὶ*, the

emendation is supported by a passage from Diodorus). It is to be hoped that Professor Wendland will treat at greater length elsewhere, as he suggests that he may, the difficult and important questions of the date of the work and the amount of truth underlying the story, obviously legendary in part, of the origin of the Greek Bible. With regard to the date, Wendland, for reasons briefly stated here (pp. xxvi f.) and in the introduction to his translation of the letter in Kautzsch's *Apokryphen und Pseudepigraphen*, concludes that it falls between 96 and 63 B. C. Several of the questions put to the seventy translators by Ptolemy suggest that the rule of the Ptolemies was in its decline, the court titles (*ἀρχιστωματοφύλακες* and the like) were probably the creation of the second century B. C., and the names of the seventy recall the age of the Maccabees. There are certainly good reasons for believing that Schürer's date (about 200 B. C.) is too early, as that recently proposed by Willrich (about 33 A. D., *Judaica*, pp. 118 ff.) is unquestionably too late. But the wide discrepancy between these dates shows that the question is as yet far from settled. Wendland's text is followed by a complete and carefully edited collection of the *testimonia* or allusions to the story made by Jewish and Christian writers up to the fifth century. An exhaustive index of the language, indicating parallel usages in the Septuagint and the papyri, adds to the usefulness of the volume.

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EXODUS. Erklärt von LIC. DR. H. HOLZINGER. (= "Kurzer Handkommentar zum Alten Testament," herausg. von Karl Marti, Abteilung II.) Tübingen: Mohr, 1900. Pp. xx + 155. M. 3; bound, M. 4.

THE plan of this series, in excluding the publication of the Hebrew text and its translation, allows more room for the presentation and expansion of critical and exegetical material. In this thin book we find a surprising amount of matter demanding careful consideration. The *Einleitung* discusses the "content and construction," the "sources," the "editing," the "newer literature," and a tabular summary of the contents of Exodus according to their sources.

The body of the work is properly subdivided, and the matter in each minor subdivision consists of (1) compact textual notes, in which the variant readings of the important versions are cited, and also a few emendations made by the author; (2) the critical analysis of the